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MATURINUS CORDERIUS: SCHOOLMASTER AT PARIS, BORDEAUX, AND GENEVA, IN THE SIXTEENTH CENTURY.

CORDERIUS was the schoolmaster of John Calvin. We know that his influence on the great Genevan reformer was great, and we know it from Calvin himself. Calvin dedicated his commentary on the Thessalonians to Corderius. In the dedication he says: "Wishing to bear witness before posterity, so that it may know that all my later progress was derived from your teaching, and that if there are any merits in my writings, they come in part from you." There is a touch of patronage, it is true, in Calvin's words, but in the full passage there is a strain of sincerity which bespeaks a consideration for Corderius. M. Abel Lefranc in his interesting *La jeunesse de Calvin* is so much struck by the influence of Corderius as a teacher that he says: "Who knows if this prodigious literary talent, which was so strong a weapon for his war of reformation, would have been developed to that point had it not been for the initiative of that profound educator?" And if authorities are to be quoted as to the position of Corderius as a teacher, then we must repeat the widespread descriptions of Corderius in the sixteenth century, quoted by Quicherat in his *Histoire du Collège de Sainte-Barbe*: "Cordatus linguae morum vitaeque magister;" and, "Corderius censor crimina cuncta notat." The appreciation in which Corderius was held, further, Quicherat informs us, was embodied as an example in the Latin grammar of Junius Rabirius (Paris, 1534): "Ubicumque docebit Maturinus Corderius floreunt bonae litterae" ("Wherever Maturin Cordier shall teach there will good literature flourish").

Professor Saintsbury writes of John Calvin with a dislike all too candid for a favorable consideration. Yet even he is compelled to pause before Calvin's French style with high admiration. "Calvin's French style," he says,¹ "stands to Latin—by

¹ *The Earlier Renaissance*, p. 219.

happy accident or deliberate and successful attempt—almost exactly as the French language itself stands toward its mother” (Latin). The tendency in French prose of the time, says Mr. Saintsbury, was “either to ponderous word-heaps like those of the Rhétoriciens, or to clumsy locutions like those of Comines.”¹ Calvin wrote his *Christian Institution* in Latin, and himself translated it into French, in 1541; and of the style employed in that translation Professor Saintsbury not only speaks as I have already quoted, but further gives as the highest praise that he “not seldom approaches the still greater but rare achievement” of the style of Rabelais himself. Now, it is interesting to discover that Maturinus Corderius, the teacher of Calvin, was master of the rhetoric class, which he conducted, it is said, with the greatest *éclat*. When Calvin and some others were to come into this class, Corderius noted that their previous preparation was deficient. Good schoolmaster that he was, he voluntarily undertook to coach them in a lower class and to make up the lacunæ of their previous training.² “While developing,” says M. Lefranc, “in a quite special manner the practice of theme-writing in their instruction, he used to teach his class to think in Latin, without overloading their minds with formulæ. He directed them, at the same time, with equal pains, in the study of the French language, which he took care not to forbid, as they did elsewhere.” What Corderius especially accomplished was just this: he insisted that his boys should give up the use of the corrupt French and Latin which they found in common use. Who can fail to see that a method of this kind in the school-room had a great part in the production of the possibility of Calvin’s style—that style which even Professor Saintsbury is fain to praise?

There is a parallel in English school work of the time. In 1561 Richard Mulcaster became first head master of Merchant Taylor’s School, and probably Edmund Spenser was one of his first pupils. I have formerly³ pointed out that Spenser’s first efforts in poetry were made soon after leaving school, and the

¹ *Ibid.*, p. 220.

² See LEFRANC, *La jeunesse de Calvin*, p. 61.

³ In a lecture on Mulcaster in the College of Preceptors, London, 1893.

eloquent passage in Mulcaster's *Elementarie* in praise of the vernacular¹ is a sufficient guarantee that Mulcaster's pupils were taught a due respect for English. That such an English poet as Spenser had such a lover of the English language, as his schoolmaster, in an age so near to the Renaissance, I regard as an important fact. Similarly, the relation between Calvin and Corderius is not haphazard. "Who knows"—let me repeat M. Lefranc's words—"if Calvin's prodigious literary talent, which was so strong a weapon for his war of reformation, would have been developed to that point had it not been for the initiation of this profound educator?"

Mulcaster and Corderius were two of the best schoolmasters of their day, in each case the most strenuous advocate of the teaching of his mother-tongue. In the one instance, Mulcaster had one of the greatest writers in English of his age in his charge. In the other instance, Corderius had one of the pioneers of French style. As educationists, it is our business to follow up these relations, and to see how far the work of the pupil of distinction is traceable to the training of the teacher. We have seen that in the case of Corderius, Calvin himself bears most emphatic testimony. I do not propose to go beyond Calvin's own affirmation of his indebtedness to Corderius. But I venture to urge that this in itself is sufficient ground for claiming attention to a consideration of Corderius's methods; and particularly it affords the basis of a real interest as to the contents of Corderius's books. I propose to bring before the readers of the *SCHOOL REVIEW* sufficient typical illustrations of the subject-matter and methods employed in Corderius's chief books. After having brought to view characteristic passages, I shall then summarize the main principles which emerge from the

¹ One is never tired of hearing the passage quoted, for life "ran high" in Elizabethan days, and naturally it is the language of enthusiasm: "Our own language bears the joyful title of our liberty and freedom, the Latin tongue remembering us of our thralldom and bondage. I love Rome, but London better; I favour Italy, but England more; I honour the Latin, but I worship the English. . . . It is our accident which restrains our tongue, and not the tongue itself, which will strain with the strongest and stretch to the furthest, for either government, if we were conquerors, or for cunning, if we were treasurers; not any whit behind either the subtle Greek for crouching close, or the stately Latin for spreading fair." (*Elementarie*, 1582.)

consideration of the passages. Finally, I shall give such facts concerning his life and his influence as I am able to gather. Particularly, I hope to bring out his relations to pedagogic progress in his religious humanism, his attitude toward the vernacular, the employment of intelligent methods, and interesting subject-matter, and, above all, his loving affection for children, and his utter devotion to their best interests.

The two chief works of Corderius were: (1) *De corrupti sermonis emendatione libellus* (Parisiis: Rob. Stephani, 1530); (2) *Colloquiorum scholasticorum libri IV ad pueros in sermone latino paulatim exercendos recogniti* (Lugduni, 1564). For the various editions of these books in French libraries see F. Buisson, *Répertoire des ouvrages pédagogiques du XVI^e siècle*, Fascicule No. 3 of "Mémoires et documents scolaires publiés par le Musée pédagogique." I shall give an account later on of English editions.

I.

"DE CORRUPTI SERMONIS EMENDATIONE LIBELLUS." PARISIIS: ROB. STEPHANI, 1530. ("A LITTLE BOOK FOR THE AMENDMENT OF CORRUPT PHRASES IN OUR SPEECH."¹ PARIS: R. STEPHENS, 1530.).

In an "Admonition to the Reader" Corderius thus explains the plan of his book:

In this little book the French form of speech is given first, then this is at once rendered into the Latin, and Latin quotations from the best authors bearing on the phrase are then added.

Corderius adds:

There is a twofold reason for my undertaking this work: first, so that every learned person may be drawn to the writing of something better; and next, that youths not only may be stirred to speaking Latin, but also stimu-

¹ The complaint of the corrupt Latin learned in the schools is felt as keenly by the English educationist John Colet. In his *Statutes for St. Paul's School* (1518) he says that he wishes to have far from his school "all barbary all corrupcion all laten adulterate which ignorant blynde folis brought into this world," with which they have "poisoned" the old Latin speech and the "veray Romaine tong which in the tym of Tully and Salust and Virgil and Terence was used." The masters are to teach "all way that is the best" and to read with the children "such auctours that hathe with wisdom joyned the pure chaste eloquence." See also note 1 on p. 268 for Milton's similar protest 126 years later.

lated to the leading of a noble life (*ad honeste vivendum*). For we have interspersed in the whole of this little work, as the opportunity offered, a number of exhortations to live a pious and Christian life. This is a matter in our opinion to be placed before the elegance of conversation. For without piety what progress is there in letters? So much on this point.

It has been said¹ that the term *pietas literata* was first applied to the educational principles of John Sturm. But the above passage shows how clearly Corderius held the same principles, and in the course of this sketch of Corderius's work many further illustrations will appear. It may, therefore, be worth while to mention that the *De corrupti sermonis emendatione* appeared in 1530, while John Sturm's first work, the *De amissa dicendi ratione libri duo*, was first published in 1538.

Immediately preceding the beginning of the phrases is an example of this principle of *pietas literata*, which I will give. But the fact is that the book is permeated with the same spirit.

"AN ENTREATY AS TO CHRISTIAN PIETY WHICH SHOULD BE CONJOINED TO ELEGANCY IN CONVERSATION AND STUDIES."

I beseech you, most benevolent boys, and you, noble young men, through Jesus Christ, at once the common teacher and savior of us all, in the first place that you give your mind to good morals, and then also to good letters, and that then you refer both to the honor of the great and good God so that you may be able by degrees to raise yourselves as living stones in his temple. No one prevents you from conjoining Christian piety (*i. e.*, character worthy of Christ, of whom we are members) with the elegance of studies, if only He has approved them, outside of whose help nothing good can ever happen. Farewell: and desire teachers of good letters and morals, and love them always.

So fervent is Corderius on this theme that, having thus fully explained himself in prose, he adds a poem to the same effect. The following quotation gives his view of letters:

Disce loqui propriè docturum exempla sequendo
 Mi puer: et linguam disce polire tuam.
 Hinc exempla petes, puris è fontibus hausta
 Quorum praesidio Barbariem excutias
 Excute Barbariem: Romanis utere verbis
 Excolat ingenium lingua Latina tuum.

¹CHARLES SCHMIDT, *La vie et les travaux de Jean Sturm* (1855), says: "Les protestants surtout adoptèrent la méthode pédagogique de Sturm; ils lui attribuèrent le mérite d'avoir le premier posé le principe que l'instruction a pour but la piété savante, *pietas literata*."

[Learn to speak correctly, my boy, by following the examples of your teachers, and learn to speak with refinement. For this purpose seek examples drawn from pure sources. And as a help for these things, shake off all barbarism in language.¹ Use the words of the Romans. Let the Latin language refine your nature.]

Then farther on occur the following lines which may well represent *pietas*:

Non pudet ô demens à Christo ducere nomen
 Et caput in nullo velle referre tuum?
 Hunc studeas quaeso verbis vitæ referre:
 Quo nihil in vita dulcius invenies.
 Si ferus es, disces adeo mitescere: dum tu
 Accipias animo quæ documenta dedit
 Mente puer purus,² vitæ et moribus esto.

[Oh senseless boy, are you not ashamed to derive your name from Christ and yet not to want to refer your life to him in anything? Him you should regard in your words, and him you should set forth in your life, than doing which you will find nothing more sweet in life. If you are rough in manner, learn thus to become gentle, while you receive in your mind those teachings which he has given. Be a boy pure in mind, in life, in character.]

The various chapters (*loci communes*) are often similar to those which are found in the books on rhetoric, and therefore point to the likelihood that Corderius borrowed from previous writers. The following are some of the subjects treated: phrases used in admonishing, in gratitude for benefits and services, in giving and receiving, in understanding and in being ignorant, in giving, in speaking, disputing, feasting, excusing, expostulating, in doing, in good and ill fortune, joy and grief, in congratulating, in having, in boyish absurdities, asking, praising, in playing games, ordering, remembering, threatening, behaving, persuading, seeking, praying, penitence, rewards, punishments, hoping, despairing, study, vituperation, willing, besides such grammatical subjects as adverbs and proverbs.

¹ Compare in MILTON'S *Tractate*, 1644: "The ill habit which they [*i. e.*, students] get of wretched barbarising against the Latin and Greek idiom with their untutored Anglicisms."

² This is not merely a play on words. Corderius seriously believes that *puer* is derived from *purus*. The doctrine of original sin, at any rate at this time, apparently had not much grip on Corderius.

Further, it should be stated, there are two full indexes—one of the French expressions and the other of the Latin words and phrases. The work therefore largely serves the purposes of a French and Latin dictionary.

As examples of the *De corrupti sermonis emendatione* I have chosen particularly the passages which Corderius himself styles (and places in a separate table of contents): “Admonitions and Pious Exhortations on Christian and Honest Morals.”¹

From the chapter on *Capere et accipere*:

Prens une corde et te va pendre.

Cape restim, ac te suspende.

[This, even said in joke, is reprehensible. For there either ought to be no jokers among Christians, or, if there are, they should have regard to some worthy erudition. For what shall we say at that time when a reason has to be rendered for every idle word?]

From the chapter on *Dare*:

Donne moy mes estraines et ie te donneray les tiennes.

Da mihi strenas: ego vicissim dabo tibi.

Haec strena, strenae, Les estraines qu'on donne au premier iour de lan.

[But this just resembles the custom of the heathen, who think little gifts of this kind bring some happiness for the whole year.² These things, therefore, should be far from Christians.]

From the chapter on *Eundi et abeundi*:

Va au diable.

Ad cervos. Sub Abi: Va au gibet. Abi in malam rem. Abi in malam crucem.

[But, truly, from expressions of this kind boys ought to abstain. For it is not permitted to a Christian even in joke to curse; for to them it is taught by the spirit of God through the apostle: “Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even

¹ In all cases I quote and translate from my own copy of the fourth edition, published at Paris by Robert Stephanus in 1541. This is a revised edition, and apparently the first issued with the double index. It is the first edition issued with the title-page as follows: *Commentarius puerorum de quotidiano sermone, qui prius Liber de corrupti Sermonis Emendatione dicebatur. Maturino Corderio authore. Carmen paraeneticum, ut ad Christum pueri statim accedant. Indices duo Gallicus et Latinus. Parisiis, ex officina Rob. Stephani typographi Regii MDXLI. Cum privilegio Regis.*

² This is repeated in a translation into French: “Cela sent la coustume des payes et idolatres, lesquels pensent que tels petits présens portent quelque bonheur ou felicité pour toute l’année.”

as God for Christ's sake hath forgiven you." And a little later on he says: "But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks."]

From the same chapter:

Imprecationes, Gallicè Mauldissons, maledictions.

Le diable te puisse emporter.

Pro scelus.

[But should there issue forth from the mouth of a boy, who ought to be pure, so detestable a word? What if the devil should seize thee? which indeed he would do were he permitted by the Lord God. But, you say, I don't say it meaningly. So be it. Yet that word is bad, said even in joke. If anyone annoys you, either you should answer him back nothing or thus say to him: "Friend, may God forgive you." Good words, I beg of you.]

From the chapter on *Facere*:

Fay luy comme il t'a faict, ou, Fay luy comme il te fait.

Rends luy la pareille.

Par pari referto.

Repone illi iniuriam.

[This is indeed bad counsel, nor ought it ever to be heard from a Christian man. For if we are ordered by Christian charity to give good in place of evil, what will become of him who shall repay evil for evil, injury for injury?]

From the same chapter:

Je luy ay faict sa reste.

Ornavi illum ex suis virtutibus. Id est. Ut meruerat. Je l'ay accoustré comme il luy appartenait, ainsi qu'il auoit mérité. Ex Terentio. Illum probe ultus sum. Id est, punivi.

[This, as we have often given warning, ought never to be done or said by us. But if, at the bidding of the devil, you shall have avenged yourself on your enemy, you should not speak of it nor be among the number of those who rejoice when they have done evil and exult in the worst things.]

From the chapter on *Gaudii et doloris*:

O que cela est bien escheut! O qu'il est bien employé!

O factum bene!

O quam venustè id cecidit!

Quam bellè id accidit!

[These things are accustomed to be said in joy at the misery of others. But this is abhorrent to Christian charity. Rather you should say, and say from the heart: "I grieve for your misfortune. Dolet profecto mihi illius fortuna."]

From the chapter on *Ineptiae pueriles*:

Tu n'iras pas aujourd'hui par l'huis, mais par le clocher.
Hodie claudicabis.

[From absurdities and scurrilous jokes of this kind boys should be warded off. For such expressions make liberal minds simply shudder. It is better to be silent sometimes, since by these idle words very often boys offend God, when they don't realize they are doing anything wrong.]

From the chapter on *Interrogandi*:

Je me veux déchiffrer.

Recuperanda sunt mihi dictata praeceptoris. Il me fault recouurer ce que le regent a nomme, ce qu'il a baille a escrire.

Recuperanda est mihi praelectio. Il me fault recouurer la leçon.

[Would that *chiff rare* and *dechiff rare* and the rest of the same stuff might be relegated to the Goths. What is more inept, more absurd, than that you should barbarously say *chiff rare*, or in French *chiffrer*? Extirpate, therefore, boys, not only barbarous incantations of that kind and absurd words, but also similar French words. For I have seen very many who in the renowned band of illustrious men made themselves ridiculous in the highest degree because they could not abstain from such words. So tenaciously they stick to what is bad, and to what they have been taught in earlier years.]

From the chapter on *Ludendi*:

Jehan et Pierre ont eu sur le dos: pour ce que le regent les auoit trouues iouans aux cartes.

Joannes et Petrus in ludo chartarum à praeceptore deprehensi, de tergo suo dependerunt.

[And this most rightly indeed. For this game is a pernicious and illiberal one. And boys ought to hate it worse than a snake.

A praeceptore deprehensi. This is because the teacher has flogged them. Here note the elegance of the participle—which often includes the reason.

De tergo suo dependerunt. Sub Poenas. Id est, Tergo suo poenas dederunt. Dependo, dependis, dependi, depensum.]

From the same chapter:

A. Visne ludere tesseris? B. Nolo. A. Cur? B. Quia vetitus est ludus. Pour ce que c'est ung ieu defendu. A. Quamobrem? B. Aiunt enim crimen esse. Haec tessera Ung det.

[Boys should entirely abstain from games of hazard, *i. e.*, from all play which consists in chance; such are cards, and any kind of dice.

Alea, Tout ieu de hasard.

Aleator, Celuy que fait mestier de iouer a jeux de hasard comme de cartes et de dets.

Ludere alea, Iouer a jeux de hasard.

Lusit aleam, Il a faict mestier de jeux de hasard. Figurata dictum, ut Seruiuit seruitutem.]

From the chapter on *Minandi*:

I'ay aussi bien une teste comme toy.

Cerebrosus cerebrosum invenisti.

Malo nodo, malum invenies cuneum.

[But these expressions are not worthy of Christians, who ought habitually to assuage the anger of another by gentleness. You will easily appease anger, not by anger, but by gentleness. For it is water, not fire, which puts out fire.]

From the same chapter:

Ie vous assure que ie uous auray.

Profecto par pari referam.

Certe aderit, ubi reddam tibi.

Ego te, si vixero. Sub Ulciscar. Ie me uengeray de toi, si ie uis.

[We do not give the correct rendering of these expressions so as to try to have them said, but I must advise that a guard be maintained against using any expression of this kind. For neither these terms nor others of the kind can be said so elegantly as not to be in themselves very bad and to be worthy of execration. For who has taught us them except that crafty being, the enemy of human kind? But, on the contrary, our most gentle teacher (*mitissimus ille doctor noster*) Jesus has said: "Be merciful, even as your Father in heaven is merciful; forgive and it shall be forgiven you." And in the same tenor the apostle says: "Recompense to no man evil for evil." Therefore, boy, say, instead of words of this kind, this good word: "I pardon thee from my heart, whatsoever thou hast committed against me. Ie te pardonne de bon cœur tout ce que tu m'as fait." This being done, my boy, you will receive God's grace. En ce faisant, mon enfant, mon ami, vous acquerrez la grace de Dieu—et ainsi il pardonnera vos offenses.]

From the same chapter:

Tu ne gaigneras rien a me battre: c'est a dire si tu me bas, ie te le rendray bien.

Si me verberatis, reddam tibi talionem, vel Par pari referam.

Ego te probè ulciscar. Id est: Puniam.

Ie me vengeray bien de toy.

Ego tibi istud conduplicabo. Ie te le rendray au double.

[But these things are not even to be thought by the Christian, *i. e.*, by the imitator of Christ, so far are they from being right to be either said or done. For he says: "Love your enemies. Do good to them who hate you. And

pray for them who persecute you and despitefully use you, that you may be the children of your Father who is in heaven, who maketh his sun to rise on the good and on the evil, and his rain on the just and on the unjust. For if ye love them who love you, what reward have ye? Do not the publicans the same? And if ye salute your brethren only, what more do ye? Do not even the heathens do this? Be ye therefore perfect even as your Father in heaven is perfect." Matthew 5. Be unwilling, I beg of you, boys, and you youths, to think that those words of the Savior have nothing to do with you. Take care that ye do not despise the gospel of Jesus Christ, lest he condemn you, and utterly cast you forth from his flock.]

From the same chapter :

S'il me dit iniures, ie luy en diray aussi.

Contumeliam si dicet, audiet.

Convicium si mihi dixerit, dicam itidem illi.

[But in saying this, you offend God. And so rather thou shouldst say: "If anyone speaks reproach (*contumelia*) against me, I will be silent. I will become dumb. I will answer nothing." Thus thou wilt imitate the most perfect example of all life, Christ; who when he was reviled, reviled not again. What said that good (*eximius*) prophet. "I have said," he states, "I will put a guard to my ways, that I may not err in my speech. I have put a guard on my mouth, lest it should stand as a sinner against me." These are the words of David, at once one of the highest of prophets and kings.]

From the chapter on *Religion*:

Cestre annee a la saint Estienne il faisoit beau veoir ceulx qui dansoyent par la ville.

Hoc anno divi Stephani feriis pulcherrimum fuit vicatim saltantium spectaculum.

[Very beautiful indeed this was in the eyes of fools, but very sad in the minds of the good. For what pious follower of Jesus Christ would not grieve, would not groan, when he sees the worship of the eternal God polluted by the sacrifices to evil spirits? For not with such rites and ceremonies is our God worshiped, but by purity of heart, by integrity of mind, by a sincere soul, by pious prayer. Assuredly he does not seek a chorus of dancers as a spectacle, but a gathering of those singing psalms purely congregated together for his glory. He loves open worshipers, not masked dancers. But even if in the worship of demons that pagan senate of Rome maintained Bacchanalia, why should there be tolerated in the church of God those who merely bear the imitation of Bacchanalii? See, therefore, youths—for it is to you I write—see that you are not persuaded by the error of a deceived, ignorant multitude into thinking that these things are connected with religion, though they are done in the guise of religion, but in reality they are the snares and traps of the devil for taking possession of the souls of the worthless, so that the

wretches may be wracked by methods as wretched as themselves. And would that, by your prayers and by those of all the pious, it might happen sometime that the most glorious and most Christian Francis, king of France, admonished by the divine Spirit, as to this abominable superstition, might remove, dash down, exterminate, abolish utterly those Bacchanalia (for they are the nourishment of devils). This deed certainly would be to him a far greater ornament and real glory than the catalogue, formerly great as it was, of victories and triumphs to Pompey the Great or Cæsar. For what so great a thing was ever accomplished in war? What triumph is to be compared with that by which the haughtiest enemy of the human race would be overwhelmed and spoiled of his kingdom spreading out so broadly? The great good God would have it that we sing together, at an early day, the psalm of success (*canticum palmarium*) on this victory. But in the meantime, good youths listen to the judgment—which commands our fear—of our Savior on dancers (*saltatores*) of the same kind: "Go," says he, "ye who are laughing now. For ye shall mourn and weep." From the gospel of Luke, sixth chapter.]

From the chapter on *Proverbia*:

Endurer fault pour mieulx auoir.

Bonorum spe ferenda sunt mala.

Publius in mimis: Feras quod laedit: ut, quod prodest perferas. Id est, Ut potiare commodo, feras incommodo. Sic Erasmus.

Plautus: Fortiter malum qui patitur, idem post potitur bonum. Pro eo quod est, Potitur bono, Antiqué.

In eandem sententiam Virgilianus Æneas suos consolatus sic concludit, Durate et vosmet rebus servate secundis. That is, Be hard, brave, constant, in undergoing labors; and so preserve your life for enjoying prosperity in Latium Endurez, espargnez-vous, et vous contregardez pour mieulx auoir; i. e., Don't refrain from laboring in adversity. Ne vous laissez pas abbatre aux adversites.

[These opinions are much more fruitful if you accommodate them to the cross of Jesus Christ, so as to bear with equanimity all adversities having the hope of future rewards. For we must not always be thinking of earthly affairs, the eyes must sometimes be raised so that we may contemplate the things of heaven. Otherwise it is in vain, and we shall read the monumental works of the pagans to our ruin.]

From the same chapter:

l'aime mieulx mon proufit, que celuy d'aultruy.

Proximus sum egomet mihi: Terentius.

Tunica est pallio proprior. Ma robe m'est de bien pres: mais ma chemise encore plus. Ma chemise m'est de plus pres que ma robe. Plautus.

In eandem sententiam est triviale illud: Semper tibi proximus esto. Hoc est, Tibi in primis consule. Pense de toy plus que des aultres.

[But, on the opposite, godly Paul said: "Charity seeketh not her own."]

From the chapter on *Ludus pilae palmariae*:

A. Que voulez-vous iouer? B. Une pinte de uin.

A. Quanti vultis ludere? B. Pinta vini.

[Scholars should not contend for more than victory alone, especially since it is forbidden in schools to hold gatherings (*compotationes*, literally "drinkings together") in the bed-chambers. But we have followed the expressions of boys in this little book, not because we approve that these things should be said or done, but so that by taking them as examples as is done in theme-writing we may learn the more easily to speak Latin. For there is no doubt that Latin forms of expression will be understood the more clearly in the propriety of words when these everyday expressions are used for illustrations.

Varietas: Quanti vultis ludere? Quanti vultis certare? Quodnam victoribus erit praemium? vel, Quae praemia feret victor? Pintam vini. Quanti ludemus? Pour combien iourons nous?]

From the same chapter:

A. Je ne scay: i'en ueulx demander. B. Par le iour il n'a pas porté,¹ a fin que tu ne sois abusé.

[Is it not sufficient for boys to indulge themselves by playing, that they must needs offend God also by swearing?]

From the same chapter:

Tout sera a boire.

Totum lucrum insumetur in compotationem.

Quicquid erit lucri, compotatiunculae dicabitur.²

[It does not become scholars (as we have given admonishment elsewhere) to drink together in their cubicles in opposition to the precepts of their seniors! Why, then (do you ask), shall I play games? So as to give relaxation to your mind, so as to bring health to the body by exercise. Isn't there indulgence enough in playing? What if games altogether were denied you? Live content, therefore, with this favor of your masters, lest, in laying claim to license, you forfeit that which is now freely allowed you. Boy, comply with the commands of your teachers, so that you may the more completely obey the divine will. For so Peter enjoins you; so Paul; both apostles, both most holy men. And these men received their teaching, not from Plato, not from Aristotle but from the Spirit of God. What, I beg of you, do you think would be the consequence if in so great a number, in a crowd deprived of all restraints, carousings together of this kind were permitted? What, I say, do you think would be the consequence?

¹Apparently means: The ball has not reached the roof, so that you are not beaten.

²Whatever gain is made will be devoted to little drinks all round.

Surely it will happen that a drunken Bacchus will invade the citadel of Minerva's wisdom and lustful Venus will possess the chaste fountain of the Muses. That is, instead of restraint, drunkenness and intoxication will reign, and instead of modesty and chastity, lust and intemperance will get the ascendancy. For what cares Venus when intoxicated? I pray the good, great Christ that he keep at a distance such pests from schools. No life is more holy than the scholar's, no convent more religious than the gymnasium, if that life be conducted as it ought to be. Oh, all too fortunate you scholars, if you know these good things! I beseech, you boys, to remember, remember, you youths, the etymology of your names. For why are you called boys?¹ Because it behoves you to be pure, chaste, restrained, holy, stainless. For the Lord your God is holy. He has not called you to impurity, but to holiness. Why are you youths (*adolescentes*)? Surely because, while you are growing up, *i. e.*, in the increase of years, you ought to be increasing in virtues as you are going forward physically to becoming men. For what is a man (*vir*) except a human being of consummated *virtus*? Why do you give your attention to either study or labor, except to be able to preserve the origin of your names intact? That is, that you boys may guard your purity as a building kept in sound repair; that as youths you may increase in the knowledge of good literature, in good words, and in sound knowledge, day by day; and that in you there may be found a place for that divine oracle of the most eminent prophet: "They shall go on from strength to strength." And since we have happened to mention this, I would wish, if I may, to treat a little more freely about serious things and your progress.

Since, therefore, every method of progress, and so every good, proceeds from the Lord God, so from him is the source of your erudition and to him all efforts are to be referred, that is, of a surety, believe that [without him] no one can make you profit by any study, by any labor, by any erudite teachers whatsoever, so that you may progress, or conduce to the soundness of your soul (without which everything is vain). Hence if in morals or in the increase of letters, as it seems to me, progress is to be made, you must love God supremely (*unice*) worship God piously; place your trust in God; direct all your studies to him as your goal; give him the credit alone, if you get any good; and lastly commend yourself to him by pious prayer, often and from the heart.

Gladly both read and hear the word of the Lord, and also call on him with diligence. For one sentence of his conduces more to the amendment of vicious affections of the mind and to the correcting of wrong morals than all the precepts and monumental works of all the pagans.

First, therefore, take care of divine things, then of honorable precepts, and after that of the learning of good and polite knowledge.

Abstain from all disgrace in both body and soul, so that you may be clean in the sight of God. For, indeed, you have been bought at a most precious

¹ *Puer*, "a boy;" *purus*, "pure."

price ; in sooth, by the most sacred blood of our Lord Jesus Christ ; than which nothing is more precious in existence (*in natura rerum*) ; indeed, with a single droplet of which not even all the world can be compared. Therefore don't most vilely trample upon so great a price of your redemption.

Love one another after the example of Christ, who on his side has so loved you freely that for you and for your transgressions he gave himself up to the most bitter of deaths.

"Bear ye one another's burdens ; for in so doing ye shall fulfil the law of Christ," says divine Paul. But you will bear one another's burdens if you help one another in your mutual duties ; if by turns you remit offenses, seeking no revenge ; if you have discouraged depraved and corrupt morals, and have advised all that is best ; and if you have taught whatsoever is of good, then shall you rejoice gently to communicate all this with all.

Practice yourselves in honest disputations outside of any hate or ill-will. Not only should this be done at the time fixed for this matter in the school, but as often as the opportunity shall offer itself elsewhere. For frequent disputation sharpens the mind and strengthens the memory.

Nor will it be of merely slight profit to confer often concerning one's studies : to seek at the same time reading with others and to consult concerning doubtful matters, sometimes with fellow-disciples better instructed than oneself, and sometimes with the teacher himself.

Strive among yourselves, not about foolish things, nor about scurrilities, nor about fallacies, nor about appearances (which are the invention of the devil to disturb the concord of scholars and to cherish enmities perpetually), but exercise Latin conversation about the propriety of expressions and elegance of speech, the writing of epistles, precepts and duties, which may serve all one's life. Cicero (as Macrobius relates) was accustomed to contend with Roscius, most illustrious of actors, whether the former could render the same sentence more frequently with different gestures than he could pronounce it through the store of eloquence with diverse renderings. Such ought to be the emulation, such the contests of scholars. For nothing is more beautiful. No contest among ingenuous youths can be more honorable than to contend in the love of virtue who may excel in probity and in noble morals ; who may be eminent in elegant writing, who in speaking Latin ; who may have the ascendancy both in vocabulary and in subject-matter.

How splendid it is to have said of anyone : "This one is the best-behaved youth in this school. This is the most studious. This is the most learned class. This is the most blameless. This is the boy who is most observant of divine worship. This one is always reading or writing something, or learning something, or meditating over something ; always inquiring about something from his teacher. He never swears ; he never tells a lie ; he never speaks in the vernacular ; he never speaks ill of anyone ; he never speaks idly of virtue, literature, or of divine things, but either converses with studious

people or with his books. Never has he had a thrashing, nor been discovered in wrongdoing. Why should I say more? Self-controlled at table; attentive in the lecture-room; quiet in his cubicle; modest in his play; reverent in the temple. Whoever has complained of him? Whom has he beaten? Whom has he thwarted? Whom has he mocked? Whom has he irritated? To whom has he paid back an injury? To whom has he refused a service? Who has found him ungrateful? Who has found him niggardly, who obstinate or impudent? Against whom was he ever angry? On whom has he wished evil? Whom has he threatened? With whom has he been seen to wrangle? With whom has he not kept faith and kept his promises? He is gentle, courteous, affable, and modest, never morose, troublesome to no one, and everywhere a great favorite. He easily falls in with the manners of all; he opposes nobody. He never takes precedence of anyone. He hates no one. He is zealous in securing the love of all and in deserving well of everyone. He is dear to his teacher, pleasing to his fellow-scholars, acceptable to all. Who knew him haughty? Who envious? Who stubborn? And who is there more obedient to his teacher, or more reverent to his elders, or more harmonious with all good people? For he does not despise his inferiors, nor does he envy his superiors; he does not dissociate himself from his equals. And, lastly, nothing more pleasing, nothing more human, nothing more amiable, nothing more exact could be in one growing up, so that he may be said to be an instance of all honor, and may truly and deservedly be called an example." But whither am I carried away, O studious youths, as if almost unmindful of my purpose? These are exactly the duties of a freeborn and virtuous youth, with which gifts, or some part of them, each is provided. He should not boast nor be lifted up nor glory, as if he had them by himself, but with all kinds of giving of thanks he should remember to refer all these things to the glory of God, their Author and most beneficent Bestower.

But to return to the point that there should be among you, good youths, an honorable competition in all honorable matters. But if you place such a contest before yourselves, in a very short time you will gain success which you will not only feel in your mind, but which also you will perceive before your eyes.

Beware, boys, beware, I say, of those worthless fellows who are depraved, shameless, dissolute; who seem to institute among themselves a contest in all wickedness and most corrupt morals. For among them, as each one is most corrupt, so he is held in the highest praise. These are the pests of schools. These are the poison. These are the progeny of vipers, These are they who corrupt the morals of the best, or, if they cannot, mock them. They pursue them with hatred, and often they even beat them. If you strive to speak creditably and in Latin, according to your power, you will at once hear these or similar words: "Oh, he is writing elegant prose, and it is all as though he were saying: 'I am a learned person.'" If you apply yourself industriously to good letters, constantly from these you will be called:

"*Patria, Chimaera, Hyprocrita.*" Oh, deaf schoolmasters, if you do not hear these things! And, supine that they are, if hearing, they conceal the fact. For then they do not give their attention to those most pestilent pests, or if they cannot govern them, why don't they drive them away betimes, lest the whole flock perish miserably?

You, indeed, young boy, nurseling (*alumnus*) of virtue, don't I beg of you, fear mockers of this kind; nay, rather learn altogether to despise them. And most foolish one, you who prefer to fall in with these worthless people, rather than to grow older in serving your gentle friends, as if in your ignorance and as a barbarian you fear to hear their inane words: you are ashamed in their presence to speak Latin elegantly; but how much more will you be obliged to blush in the future when, ignorant among the learned, without a knowledge of languages, you will be mute having nothing to say; when, in the presence of the most eloquent, you will almost lose your speech; or if you attempt to mutter something, in the third word you will lapse most disgracefully? What, then, you say, am I to do? In one word, I will tell you, and so I will make an end of my exhortation to you. In the first place, withdraw yourself from the assembly of those people as far as you can; then if any of them should compel you to hear their foolish words, receive them with deaf ears, answering them nothing, lest you irritate, as they say, the hornets. He who is keenly watchful over his progress, his affairs, his honor, and mindful of them, easily despises all puerile absurdities of this kind. For the rest, your teachers will warn you. But certainly God himself will abundantly supply you with everything, if you will commit yourselves to his will. Farewell, boys and youths, lovers of honest studies. May the grace of God and that of our Lord Jesus Christ be with you all. Amen.

To any reader whatsoever:

Vive, vale. Si quid novisti rectius istis,

Candidus imperti. Si non, his utere mecum.

[Long life, good health. If you know of anything better than my words, candidly impart them. If not, make use of these, along with me.]

It remains to notice the exhortatory poem mentioned on the title-page (*Carmen paraeneticum, ut ad Christum pueri statim accedant*—"That boys should come now to Christ"). It is based on Christ's injunction: "Suffer little children to come to me and forbid them not. For of such is the kingdom of God," Mark, chap. 10, and Matt. chap. 19; also Luke, chap. 18. Corderius's poem is ninety lines in length. I select the following verses, as a specimen:

Ergo accede puer: toto pete pectore Christum,

Qui regit, et tutas perdocet ire vias.

Unica sufficiat tibi Christus formula vitae:

Quam sibi tot sancti proposuere patres.

Eius ad exemplum mores componere disce :
 Hunc propone tibi protinus archetypum.
 Hunc tibi doctorem prae cunctis elige certum :
 Quo sine, profertus nil nisi fumus erit.
 Si desit Christus, nequicquam discis, et omne
 Est vanum, quicquid proficere ipse putas.
 Felix quem doceat lenis praeceptor Jesus.
 Nam sine verberibus nos docet, atque metu.
 Quinetiam gaudet nulla mercede docere :
 Quodque magis mirum, quem docet, hunc et alit.
 Dat sine mensura cunctis nihil exprobrat ulli.
 Audit, amat, dulci corrigit eloquio.

[Therefore, boy, come to Christ with thy whole heart—to Him who rules, and teaches thee perfectly the way to go. Christ will suffice to thee as the one rule of life, which so many holy fathers have expounded to thee. Learn to conform thy character to his example. Place him before thyself henceforth, as the archetype. Choose as thy sure teacher him before all, without whom our progress will be nothing but smoke. If Christ is absent, to no purpose do you learn, and all is vain, even the very progress you think you make. Happy is he whom that gentle teacher, Jesus, shall teach. For he teaches us without lashes, and there is no fear of him. Nay, also he rejoices to teach us without repayment. What is still more wonderful, whom he teaches he also feeds. He gives to all unstintingly. He brings no charge against anyone. He hears, he loves, and he corrects you with the eloquence of sweetness.]

I have already mentioned that Corderius was the master of rhetoric at the Collège de la Marche¹ when he had Calvin as pupil. The conception of education as being concerned with the production of the “good orator” is especially insisted upon by Quintilian,² and the position of Cicero as, *facile princeps*, the author to be imitated in Latin compositions, strengthened the idea in the post-Renaissance schools. And so Corderius, like other educators of the times, reached the climax of praise of the eloquence of oratory when he speaks of Christ using “sweet eloquence;” for to the grammarian Christ was the divine Orator.

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¹ See further JULES BONNET, *Nouveaux récits du seizième siècle*, pp. 3, 293–98.

² For a discussion as to the significance of the *bonus orator* see S. S. LAURIE, *Pre-Christian Education*, p. 381.